

Sermon
JEHOVAH *the* JUDGE, LAWGIVER, KING,
and SAVIOUR of *his* CHURCH.

A
S E R M O N

Preach'd on the
Fourth of NOVEMBER,
AT THE
EVENING LECTURE
IN
HANOVER STREET:
AND
Next DAY, being the Fifth,
IN
St. THOMAS *the Apostle*, LONDON.

By BENJAMIN ANDREWES ATKINSON,
Minister of the Gospel.

L O N D O N :

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FOURTH OF NOVEMBER

EVERYTHING FIRST

HM WOVEN ER 27 EFT

Next Day, being the Fifth,

[illegible]

Minister of the Gospel.

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

1000



To the Right Honourable the

Lord *Harrington*,

One of HIS MAJESTY'S
Principal Secretaries of
State.

MY LORD,

WHEN I was recommended
to your Lordship, by my
noble Patron *the Duke of*
NEWCASTLE; according
to that Generosity, which is insepa-
rable

iv DEDICATION.

rable from Great Minds, You received me in a most friendly Manner; and did interest your self in a private Affair of mine: For which, whatever be the Event, I am equally obliged to your Honour.

HAVING preach'd the following Discourse on the Fourth and Fifth of *November*, I thought it might be useful to awaken our Horror of Popery, and to excite our Thankfulness for the late *Glorious Revolution*: To which we owe the long-look'd-for Blessing of the *Hanover* Succession, in the Person of HIS LATE MAJESTY, of Blessed Memory; continued to us in his PRESENT MAJESTY, whose most precious Life may God preserve as many Generations.

WE rejoice in the Measures he is directed to pursue, in this necessary War; and heartily bless God for
the

DEDICATION. V

the Success he hath already favoured us with, hoping and praying this may be only an happy Beginning.

HOWEVER the *Protestant Dissenters* may be misrepresented by some, I am well satisfied the Body of them are firmly attach'd to His Majesty's Person, Family, and Government; and would be glad to be restored to a Capacity of Serving their King and Country, without doing Violence to their Consciences: Especially, since they never did any one Thing to forfeit that Capacity; but have proved themselves Fast-Friends to the *Protestant Succession*, when in most imminent Danger.

That your Lordship may be spar'd for Years to come, a Patriot to your Country, a Patron of Religion, Trade, and Learning; and after a Life of great Usefulness on Earth, be advanced to unspeakable greater
Honours

vi DEDICATION.

Honours in Heaven: These are the
sincere good Wishes of,

My very good LORD,

Your Lordship's

Most Obedient,

Humble Servant,

Benj. Andrewes Atkinson.



THE



THE

PREFACE.

WHEN I compos'd this *Sermon* for the Pulpit, I had no Thoughts of making it more publick. But being desired to supply occasionally for a Friend, at the Evening Lecture in Hanover Street, on the 4th Instant, I preach'd the Substance of what I deliver'd at my own Place the same Day in the Afternoon, and the next Day, being the 5th.

I find the Horror of Popery among many Protestants, is considerably abated; and they begin to think Popery is not so idolatrous and bloody as formerly; consequently, our Deliverance from that and Slavery (its constant and inseparable Companion) is not so gratefully remembred as formerly: To awaken our just Abhorrence of that most detestable Faction, for Religion I cannot call it, and to excite our Thankfulness for the Happy Revolution in 1688, to which we owe the inestimable

viii P R E F A C E.

mable Blessing of the Hanover Succession, which took place on the ever-memorable First of August, 1714, I first preach'd, and now print this plain Discourse, and heartily wish a Divine Blessing may render it useful to many more than they that heard it at both Places.

B. A. A.

Bridgewater-Square,
Nov. 17th. 1739.
the Day 2. Elizabeth came to the Throne.



J E H O.



JEHOVAH the JUDGE,
LAWGIVER, KING, and
SAVIOUR of his CHURCH.

ISAIAH xxxiii. 22.

*For the Lord is our Judge, the
Lord is our Lawgiver, the Lord
is our King: He will save us.*

THIS Day, and To-morrow, are
very famous in our *British* Ca-
lendar. This Day, in the Year
1650, gave Birth to our late glo-
rious Deliverer, then Prince of
Orange; whose Memory will be dear and
precious to us, as long as we have any real
Taste for the *Word of God*, and are desirous
to enjoy *Gospel-Ordinances*, according to
Divine Appointment, and primitive Purity,
without the Inventions and Corruptions of
the Synagogue of *Rome*.

2 *The Design of the Subject,*

The next Day is famous for the Prince of *Orange's* Landing; whom Providence sent over from *Holland*, to save us from Popery and Slavery, which were breaking in upon us like a Flood.

When I considered how to improve both these Days to Religious Purposes, I determined to discourse on the Words that have been read. *For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King: He will save us.*

These Words, together with the Context, did originally relate to the Deliverance of *Jerusalem* and the two Tribes from *Sennacherib's* Invasion, in *Hezekiah's* Time; of which you have an Account^a. Yet I think they are fairly accommodable to the State of the Church, whenever threatned and invaded by her Enemies. “ Look upon *Zion*, “ the City of our Solemnities: Thine Eyes “ shall see *Jerusalem* a quiet Habitation, a “ Tabernacle that shall not be taken down; “ not one of the Stakes thereof shall ever be “ removed, neither shall any of the Cords “ thereof be broken. But there the glorious Lord will be to us a Place of broad “ Rivers and Streams, wherein shall no Galley with Oars, neither shall gallant Ship “ pass thereby^b.”

^a *Isai.* xxxvii. 38. 2 *Kings* xviii. 20, 21.

^b *Isai.* xxxiii.

and Import of the Text. 3

The Meaning of which seems to be this: The Church in Gospel Times, especially towards the latter end of the World, when the *Jews* shall be converted to Christianity, will be so fair and happy, that her Enemies shall not be able to give her any Disturbance. This is fully explained in my Text: "For the Lord (or Jehovah) is our Judge, the Lord is our Lawgiver, or Statute-maker, the Lord is our King: He will save us."

In these Words three Things are spoken of Jehovah, with reference to his Church and People: "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King;" and somewhat inferred from thence, "He will save us." He will save us out of the Hands of all our Enemies, temporal and spiritual. He will save us from Sin, Satan, and the World, and from all the Designs of our Enemies, whether Popish or Pagan, secret or open.

Prop. I. "The Lord, or Jehovah, is our Judge." He is a wise, all-knowing; Heart-searching Judge, who cannot be deceived: And then he is impartial in all his Decrees and Determinations; "Shall not the Judge of all the Earth do right? If earthly Judges at any time judge unjustly, and accept the Person of the Wicked, this great Judge always defends the Poor and Fatherless, and doth Justice to the

4 *Jehovah the Judge of,*

“ Afflicted and Needy: He delivereth the
“ Poor and Needy, and riddeth them out
“ of the Hand of the Wicked^c.” Jehovah
doth not accept the Person of the Wicked
in Judgment; he will defend the Poor and
Fatherless, and do justice to the Afflicted
and Needy, although their Adversaries are
many, great and mighty; for he is higher
than the highest, and greater than the
greatest.

He is the supreme Judge: He will judge
all the Judges of the Earth, and bring to
nought Princes. “ He poureth Contempt
“ upon Princes, and causeth them to wander
“ in the Wilderness, where there is no Wa-
“ ter^d.” Jehovah, as the Judge of and for his
Church, will pass a righteous Sentence upon
her Enemies, and a favourable Sentence upon
her self, and all her genuine Members.

1. He will pass a severe, though righte-
ous Sentence, upon his own, and his Church’s
Enemies. They are in the present World,
not only many, but mighty. “ Lord (says
“ *David*) how are they increased that trou-
“ ble me? Many are they that rise up against
“ me: They are mighty, as well as many.
“ The Kings of the Earth combin’d toge-
“ ther against the Church; and she, like
“ a poor helpless Woman, fled into the
“ Wilderness, where she was nourished of

^c Psalm lxxxii. 2, 3, 4.

^d Psalm cvii. 40.

“ God for a Time, and Times, and half
 “ a Time;” *i. e.* three Years and an half,
 which make forty two Months, or one
 thousand two hundred and sixty Days, that
 is, so many Years. If once we could fix on
 the Beginning of these one thousand two
 hundred and sixty Days, we might probably
 conjecture when the Western Antichrist
 will fall. However, I am inclin’d to hope
 it is not far off. I dare not affirm, as the
 Wisdom of God once did, “ Verily I say
 “ unto you, this Generation shall not pass
 “ away till this is fulfilled;” yet I know
 not whether some young Persons may not
 live to see some considerable Step taken to-
 wards the Ruin of mystical *Babylon*.

Jehovah will pass not only a severe, but
 righteous Sentence on her. “ Great *Ba-
 bylon* came in Remembrance before God,
 “ to give unto her the Cup of the Wine of
 “ the Fierceness of his Wrath.”

What we now read in Prophecy, will be
 read ere long in History; “ *Babylon* the
 “ Great is fallen, is fallen, and is become
 “ the Habitation of Devils (for these she
 “ worshipped) and the Hold of every foul
 “ Spirit, and a Cage of every unclean and
 “ hateful Bird.” “ *Babylon* the Great is
 “ fallen, is fallen;” it is repeated, to point
 out the Certainty and Awfulness of the Event:

g Rev. xvi. 19.

f Rev. xviii. 2.

6 *Jehovah the Judge of,*

She is certainly fallen; the Thing is determined, and God will bring it to pass; and her Fall will be attended with several terrible Circumstances.

This Sentence pass'd, and the Vengeance taken on her will be so just, that Heaven and Earth, Angels and Men, will applaud and justify it. "Rejoice over her" (*Babylon* now fallen) "thou Heaven" (the Inhabitants of Heaven) "and the holy Apostles" and Prophets, for God hath avenged you "on her. And a mighty Angel took up "a Stone like a great Millstone, and cast it "into the Sea, saying, Thus with Violence "shall that great City" (ROME PAPAL, ROME ANTICHRISTIAN) "*Babylon* be "thrown down, and shall be found no "more at all. And the Voice of Harpers, "and Musicians, and of Pipers, and of "Trumpeters, shall be heard no more at all "in thee. And no Craftsman, of whatsoever Craft he be, shall be found any "more in thee. And the Sound of a Millstone shall be heard no more at all in "thee. And the Light of a Candle shall "shine no more at all in thee. And the "Voice of the Bridegroom, and of the "Bride, shall be heard no more at all in "thee. For thy Merchants were the rich "Men of the Earth, and by thy Sorceries "were all Nations deceived."

Rev. xviii. 20—23.

THY

and for his Church.

7

THY MERCHANTS: Thy spiritual Merchants, who enriched themselves with PARDONS, INDULGENCES, PURGATORY, and other PAPAL CHEATS, *were the RICH MEN of the Earth.* Their Popes and Cardinals (who claim an Equality with all temporal Princes, and their Popes are above them all) their Archbishops, and other Dignitaries of the *Romish* Communion, *were the rich Men of the Earth.* For as by HEAVEN, in the Book of Revelation, is often meant the TRUE CHURCH, so by the EARTH is often meant this FALSE, ANTICHRISTIAN CHURCH OF ROME, *who hath minded earthly Things, and hath made Gain (worldly Gain) their Godliness.*

And to justify this awful Sentence, it is added, "And in her was found the Blood of Prophets, and of Saints, and of all that were slain on the Earth." "They were slain on the Earth," i. e. by Men of earthly and worldly Minds. *All the Prophets and Saints, who were slain on the Earth, for the sake of God, and to keep a good Conscience, were murder'd, under Form of Law, upon those very Principles, by which bloody-minded Papists justify the Cruelties, which for many Ages they have exercised against the Worshippers of the one only, the living and true God, and the Disciples of Jesus.*

^h Rev. xviii. 24

8 . Jehovah the Judge of,

THIS INIQUITY: Shedding innocent Blood upon the Account of Religion, filleth up the Measure of *Babylon's* Sins.----Idolatry, in a professing People, is most hateful to the great God, "who will not give his "Glory to another, nor his Praise unto "graven Images;" and is often in sacred Scripture called spiritual Adultery: But Cruelty, and shedding of Blood for the sake of Christ and his Gospel, is much more abominable to that God, "who is good to all, "and whose tender Mercies are over all his "Works;" and unto the meek and compassionate Redeemer, "who came not to "destroy, but to save Mens Lives and "Souls." This Sin of shedding innocent and righteous Blood, God would not pardon in *Manasseh*¹; even though we have reason to think he was a true Penitent.

2. Jehovah, or THE LORD, as Judge, will pass a most favourable and gracious Sentence upon all the genuine Members of the Church. The best Men are but Men at the best; they have Remains of Sin and Folly: But if they are sincere, their many unallowed, lamented, and striven-against Infirmities, shall be forgiven for Christ's sake; and the Judge will pronounce in their Favour, that by Divine Assistance they made it their constant Study to please God in all Respects.

¹ 2 Kings xxiv. 4.

In this World they were often accused by their Enemies as Traitors to the Government under which they lived, and as Hereticks in religious Matters; but *the Judge of Quick and Dead* will hereafter *bring forth their Righteousness as the Light, and their Judgment as the clear Noon-day*. He will wipe off all the unjust Reproaches, and fill the Faces of their wicked Accusers with Shame: Whilst they themselves will rejoice in the righteous Vindication of their Persons and Characters, from the vile Crimes laid to their Charge; for he will say to them, "Come ye Blessed of my Father, inherit the Kingdom prepared for you."

The first Proposition applied.

1. Let us hence learn not to regard, or fear the Judgment of Men. "With me (says St. Paul) "it is a small Matter, that I should be judged of Men, or of Man's Judgment.—But he who judgeth me is the Lord, who will both bring to light the hidden Things of Darknes, and make manifest the Counsels of the Heart: And then shall every Man have Praise of God^k;" i. e. who hath done Things commendable and Praise-worthy, and whose whole Conduct in the World was worthy of Praise.

^k 1 Cor. iv. 3, 5.

10 *Jehovah the Judge, &c.*

2. Let it be the great Concern of every one to approve him and her self to God, and our Lord Jesus Christ, and to our own Consciences at present, that we may have Jehovah (the Judge of all) on our Side in the great Day. “ Oh may this be our rejoicing, the Testimony of our Consciences, that in Simplicity, and godly Sincerity, not by fleshly Wisdom, but by the Grace of God, we have had our Conversation in the World¹. ” “ Beloved, if our Hearts condemn us not, then have we Confidence towards God^m. ”

They who do so behave, by the Grace of God assisting them, may make that bold Challenge, “ Who shall lay any thing to the Charge of God’s Elect? It is God who justifieth. Who is he that condemneth? It is Christ who died (to take away the Guilt of their Sins, and dissolve the Obligations they were under to Punishment) yea, rather, who is risen again, who is even at the Right-hand of God, making Intercession for themⁿ. ”

We may set the Approbation of our own Consciences against the Accusation and Condemnation of the whole World.—Let us keep God and Christ our Friends, and let Conscience approve our Conduct, and we may be easy under all the Slanders and Re-

¹ 2 Cor. i. 12.

^m 1 John iii. 12.

ⁿ Rom. viii.

Jehovah *the Lawgiver*, &c. II

proaches of those who hate God and Christ,
and real Holiness.

Prop. II. JEHOVAH, or THE LORD, is
OUR LAWGIVER, or STATUTE-MAKER:
So it is in the Margin, according to the Im-
port of the *Hebrew Word*.

He, and he alone, is the Lawgiver in his
Church; "There is ONE LAWGIVER (and
but one) "who is able to save, and to de-
stroy: Who art thou that judgest an-
other?"

Our blessed Lord did not appoint his
Apostles, though they were endued with
extraordinary Powers, to be Lawgivers in
his Church. "Be not ye called *Rabbi*, for
"one is YOUR MASTER (in Religion)
"even Christ, and all ye are Brethren.
"And call no Man your Father upon Earth,
"for one is your Father in Heaven. Nei-
"ther be ye called MASTERS, for ONE IS
"your Master, even CHRIST^p." *St. Paul*,
"who did not come behind the very chiefest
"Apostles, had not Dominion over the
"Faith of Christians, but was an Helper
"of their Joy^q."

But the Church of *Rome* hath notoriously
invaded Christ's Office, who is the ONLY
LAWGIVER IN HIS CHURCH. Some of
that Communion make the Pope Christ's

^o James iv. 12.

ⁱ 24.

^p Matt. xxiii. 8, 9, 10.

^q 2 Cor.

Vicegerent, to enact Laws that shall bind the Conscience. Others make a General Council, and others join them together. But the Sacred Writings assert Christ is the Head and King of his Church, and consequently hath the sole Power of Legislation.

There is scarce any Doctrine of Faith, or any Part of Christian Worship, which they have not some way or other corrupted. The Lord's Supper, which was appointed to be the Bond of Union among Christians, they have so corrupted it, that Multitudes have suffered cruel Torments, for not believing what Christ never told them, and which four, out of five Senses, assure them is false, and sober Reason confirms, and the truest Antiquity agrees to it. That a Priest (and he sometimes a poor Mortal) by pronouncing five mysterious Words, *Hoc est enim corpus meum*, can and doth turn the Bread and Wine into Christ's Body, which they call *Transubstantiation*; which, by the way, was never made an Article of Christian Faith, till the Council of *Trent* (which met after the Reformation begun by *Luther*) established it. This, as Archbishop *Tillotson* well observes, is a Millstone hung about the Neck of Popery, which in God's Time will sink it to the Bottom of the Sea.

Our Saviour says expressly, "the Flesh profiteth nothing: The Words that he speaks, they are Spirit, and they are Life,"

For

For not believing this monstrous Doctrine of Transubstantiation, many suffered cruel Burnings, no longer than in the Reign of bloody *Mary*. It is a judicious Remark of Bishop *Burnett*, That in a female Reign, when great Tenderneſs might have been expected, it pleaſed God to ſhow Popery in its moſt frightful Colours, that Poſterity might have a true Idea of this cruel, perſecuting Religion. That ſhort and unhappy Reign of five Years, ought to be tranſmitted to all Generations in Letters of Blood; for about two hundred and eighty Perſons, of all Ages, both Sexes, and almoſt all Profeſſions, ſuffer'd on account of that Doctrine. But it pleaſed God, in great Mercy to his People, to ſhorten thoſe Days of Tribulation.

But beſides this monſtrous Doctrine, big with Abſurdities, the *Romaniſts* make it a Sacrifice for the Sins of the Living and Dead, and fall down and worſhip a Bit of Bread (for it is no better than a Bit of Bread, after all that the Prieſt is able to do) yea, they pay what they call *LATRIA*, the higheſt ſort of Divine Worſhip, to it: By which they ſtand convicted of the moſt ſtupid Idolatry, People ever were guilty of. But thus it is, when any “ receive not the Truth in “ the Love of it; God is righteous, in giving “ them up to ſtrong Deluſions, that they “ may believe a Lye.”

But

14 *Jehovah the Lawgiver*

But I wish with all my Heart, there was not so much Protestant Popery found among our selves: For some Protestants assert a Convocation; others, a General Assembly; others, every Christian Society have a Power to make Laws to bind the Consciences of Men. If this be not so, I don't understand the Meaning of that Assertion, *That the Church hath a Power to decree Rites and Ceremonies, and hath Authority in Controversies of Faith*: At which Back-door all the Fooleries of Rome may be restor'd. What else is the Meaning of Protestants drawing up Articles of Faith, and Terms of Church-Communion, in their own Words, to which all must conform, or be debarred the Benefit of their Communion; although they are undoubtedly qualified on the Terms of the Gospel, which are "Repentance towards God, and Faith towards our Lord Jesus Christ?" Whereas the consistent Protestant (I am sorry their Number is not greater) asserts that there is but one Lawgiver, the Lord Jesus Christ; who is Jehovah, "the Son of God, the Brightness of his Father's Glory, and the express Image of his Person.—*Jehovah's* Name is in him: For he is so much better than the Angels, as he hath by Inheritance (because he is God's own proper and natural Son) "obtained a more excellent Name than they"

No

No Church hath a Power to make any By-Law, that shall set aside the unchangeable Laws of *Jehovah*, the one only Law-giver. For Instance: No Church hath a Right from God or Christ to impose Sitting, Kneeling, or Standing at the Lord's Table; but where Christ hath left us free, there we ought to maintain our Christian Liberty. I am of opinion that Sitting, our Table-Posture, is most proper for receiving the consecrated Elements of Bread and Wine; which is warranted by the Example of Christ and his Apostles. The Act of Eating and Drinking appears to me to be a Festival, and not an Act of Adoration: Christ condescends "to sup with," and he allows us (oh amazing Privilege! oh most glorious and invaluable Familiarity!) "to sup with him." And yet I think this Gesture ought not to be imposed upon any.

The like may be said concerning Sponsors, and the Cross in Baptism, and of imposing a Liturgy upon all Ministers, who ought to be able to form their own Prayers, as well as compose their own Sermons.

I much question, whether any Church hath a Right to oblige all the Clergy to declare their unfeigned Assent and Consent to all and every thing that is contained in her *Book of Common Prayer*; since this As-

16 *Jehovah the Lawgiver*

sent and Consent ought not, because it cannot be given to any Book but the Bible, in the original Languages in which it was wrote: And here great Allowance must be made for the various Readings; which, according to *Dr. Mills*, are thirty thousand in the New Testament, besides many of the like Sort in the Old.

I am far from being clear in the Power of any Church, to oblige all Persons to give in their Experiences, because *St. Paul* directs "every Man to examine himself."

Neither do I think good Men should be excluded from Christian Communion, on account of their mistaken Notions, when they are peaceable and inoffensive in their Behaviour.

In fine; No Church hath a Power to draw up Articles of Faith, and Terms of Church-Communion, in any other Words than those the Holy Ghost teacheth in the Sacred Writings, which all Christians, especially Protestants, allow are the best. The New Testament is the only Book of Articles and Canons, that can and ought to bind the Consciences of all Christians.

By these Hints we see how few Christian Churches are founded on truly Catholick and Christian Principles.— Christian Communion every where should be open to visible Christianity.

§ 1 Cor. xi. 28;

These

These free Remarks will perhaps be reckoned by some very severe Censures upon the Bulk of Christian Churches among Protestants. To which I reply; I am very sorry there is so much Foundation for it: But in preaching against Popery, to be consistent with my self, I must point out the Absurdities of Protestant, as well as Romish Popery; from which last we were almost miraculously delivered by the good Providence of God at the *Revolution*, in 1688.

I remember when the like Objection was made at the *Savoy* Conference after the *Restoration*, Mr. *Baxter* replied; As all good Men have Remains of Sin in them, so he thought it no uncharitable Charge, that there were Remains of Corruption in the best Reformed Churches.

I am not without Hope, that the Days are dawning upon us, when Christian Liberty and Charity, together with Piety and Virtue, will more generally overspread the Christian World, than ever since the purest Ages of the Church.—The true way to express our Thankfulness for our Deliverance from *Romish* Popery, is to watch against all Remains of it, or Advances towards it, among our selves,

This leads me to the

III^d Proposition: Jehovah, or THE LORD, IS OUR KING.-----Christ is the sole Head

D

and

and King of his Church. He hath not only a sole Power of Legislation, *i. e.* to make Laws in his Church; but he alone hath the Power of executing his own Laws, rewarding or punishing Men, as they obey or disobey his Laws. The Church is his spiritual Kingdom, the Gospel is the Law of Faith or Grace.----All that Ministers and Christian Churches have to do, is to explain his Laws, and persuade Men to obey them; not, by the Terrors of this World, such as Fines and Imprisonments, and other corporal Punishments, but by Motives taken from the other World. This hath been plainly and fully demonstrated in the famous *Bangorian* Controversy.---The Rewards and Punishments dispensed in Christ's Kingdom are spiritual, because his Kingdom is spiritual, and "not of this World'."

"The People of God are made willing
"in the Day of his Power".---Christ hath no press'd, forc'd Men in his Service. The Kings of the Earth, by outward Force and Compulsion, oblige their Subjects to serve on Board their Navies, and in their Armies; but the King of Heaven persuades Men effectually, by his Spirit and Grace, in the Use of Ordinances and Providences, to give up themselves willingly to his Service, and to enlist under him, who is the great and

* John xviii. 36.

" Psal. cx. 3.

glorious Captain of our Salvation. The Seat of his Empire is the Heart: MY SON, GIVE ME THY HEART.---- We are to compel Persons to come in; not by outward Force and Violence, not by the Terrors of the *Spanish Inquisition*; but by Reason, by Scripture, by all proper Motives and Arguments, we are to do our utmost to persuade Sinners to believe, repent, and obey the Gospel. Ministers are TO INSTRUCT IN MEEKNESS "those that oppose themselves," &c.--- SHOWING ALL MEEKNESS TO ALL MEN. "The Weapons of our Warfare are not carnal, but mighty through God," &c.--- "The Servant of the Lord must not strive, but be GENTLE UNTO ALL MEN; apt to teach, PATIENT, OR FORBEARING."--- "We preach not our selves, but Christ Jesus the Lord:" *q. d.* We preach not our own Parts and Learning, or Authority, "which Christ hath given us for Edification, and not for Destruction;" "but we preach Christ Jesus the Lord:" We preach up his Authority, who is Lord both of Living and Dead, "and our selves your Servants for Jesus sake *."---- "The Elders (or Presbyters) who are among you, I exhort (says St. Peter) who also am an Elder, and a Witness of the Sufferings of

* 2 Cor. iv. 5.

“ Christ, and also a Partaker of the Glory
 “ that shall be revealed.” This good Apostle
 doth not give himself great swelling Titles
 of Vanity, like many of his pretended Suc-
 cessors at *Rome*; he doth not stile himself
 KING OF KINGS, AND LORD OF LORDS,
 which is Christ’s peculiar Title.

He says, I EXHORT; not, I command,
 and will excommunicate you, if you do not
 observe what I say, though I deliver nothing
 more than Christ hath commanded: Whereas
 the Pope threatens to excommunicate them
 who dispute his Authority, even in Things
 of which Christ hath given no Command-
 ment, but the contrary.

St. *Peter* proceeds in the following man-
 ner: “ Feed the Flock of God which is
 “ among you, taking the Oversight thereof;
 “ not by Constraint, but willingly; not for
 “ filthy Lucre, but of a ready Mind; nei-
 “ ther as being LORDS over God’s Heri-
 “ tage (in the primitive Time God’s People
 were his CLEROS, or CLERGY) “ but be-
 “ ing Ensamplers to the Flock.”

Oh! when shall the happy Time come,
 that Ministers of every Denomination will
 preach up Christ’s kingly Authority in his
 Church?

7 1 Epist. v. 1, 2, 3.

THE

THE LAST GENERAL HEAD.

I come now to the Inference from hence,
“He will save us.” Here the Church
expresses her Faith and Hope. *Jehovah*,
like a King, will not only defend us against
all our Enemies, but he will save us tem-
porally and spiritually.

1. He will save his Church with tem-
poral Salvation. He hath often saved her
when doomed to Destruction, and within
a Step of Ruin.

“If it had not been the LORD who was
“on our Side, now may *Israel* say: If it
“had not been the LORD who was on our
“Side, when Men rose up against us: Then
“they had swallowed us up quick, when
“their Wrath was kindled against us:
“Then the Waters had overwhelmed us,
“the Stream had gone over our Soul.
“Then the proud Waters had gone over
“our Soul. Blessed be the LORD, who
“hath not given us as a Prey to their Teeth:
“Our Soul is escaped as a Bird out of the
“Snare of the Fowlers; the Snare is bro-
“ken, and we are escaped. Our Help is
“in the Name of the LORD, who made
“Heaven and Earth.”

² Psal. cxxiv. throughout.

The

The *Spanish Armada* in 1588, and the Designs of our Popish Enemies in 1688, when barefac'd Popery was seated on the *British Throne*, and the Conspiracy of several at the Helm, towards the Close of *Queen Anne's* Reign, to bring in a spurious Pretender, when it pleased God in great Mercy to remove her, and to advance his late Majesty, of glorious Memory, to the Throne of his Ancestors; all these Instances plainly show how wonderfully God hath often preserved our Religion and Liberties, from Age to Age.—The First of *August*, 1714, should be no more forgot by Protestants, than the Fourth and Fifth of *November*, 1688.

“Many a time have they afflicted me
 “from my Youth, may *Israel* now say :
 “Many a time have they afflicted me from
 “my Youth : yet they have not prevailed
 “against me. The Plowers plowed upon
 “my Back : they made long their Furrows.
 “The LORD is righteous : he hath cut
 “asunder the Cords of the Wicked. Let
 “them all be confounded, and turned back,
 “that hate *Zion*. Let them be as the Grass
 “upon the House-tops, which withereth
 “before it groweth up : Wherewith the
 “Mower filleth not his Hand ; nor he that
 “bindeth Sheaves, his Bosom. Neither
 “do they which go by, say, The Blessing
 “of

“ of the LORD be upon you: We bless
“ you in the Name of the LORD^a.”

“ So let all thine Enemies perish, O Lord:
“ But let them that love him (who love
our Lord Jesus Christ in Sincerity, and who
love his People, though they differ in reli-
gious Sentiments, or outward Modes and
Forms of Worship) “ be as the Sun, when
“ he goeth forth in his Might^b.”

The LORD, who is our King, hath often
saved us out of the Hands of our Enemies,
and “ hath not suffered them that hate us
“ to have the Rule over us.”---But after
we have sung his Praises, we have soon
forgot his marvellous Works: We have been
rebellious and murmuring, like our Fa-
thers,-----May we at length remember our
Duty and Interest, and practise “ righte-
“ ousness, which exalteth a Nation:” That
is the way to engage God on our Side.-----
As our Cause in the present War, we trust,
is just and righteous, so we hope God will
give us Success; “ for Safety is of the Lord.”
Only let us follow that Advice, “ When
“ the Host goeth forth against thine Ene-
“ mies, then keep thee from every wicked
“ Thing^c.”

2. *Jehovah*, or the Lord, will save us
with spiritual and eternal Salvation. Our
Lord Jesus Christ saves us from our Sins,

^a Psal. cxxix. *throughout*.

^c Deut. xxiii. 9.

^b Judg. v. 31.

24 Jehovah *the Saviour*, &c.

by shedding his most precious Blood for us, and thereby obtaining Pardon for all who believe, repent, and obey him. He saves also from the Power and Dominion of Sin, enabling us to mortify the Deeds of the Body.

He saves us also from our Enemy, the Devil; "for by Death he hath destroyed " him that hath the Power of Death;" *i. e.* he hath defeated him in his design, who by deceiving our first Parents brought Death into our World; But now Christ, by rising from the Dead, is become the RESURRECTION AND THE LIFE; "and because he " lives, all who believe in him, and obey " him, shall live also^d."

And he will at the general Resurrection deliver us from the Power of the Grave; "For this Corruptible must put on Incorruption, &c. and Death shall be swallowed up in Victory;" &c.

"Christ being made perfect (or consecrated) by suffering, is become the Author of eternal Salvation to all them that obey him^e."

He will hereafter appear bringing Salvation with him, "to them that look for him; " he will appear the second Time without " Sin (not as a Sin-offering) unto Salvation^f."

^d John xiv. 19.

^f Heb. v. 9.

^e 1 Cor. xv. 53—58.

^f Heb. ix. 28.

He will save us from all the penal Consequences of Sin, and bestow upon us eternal Salvation; which consists in the Sight and Enjoyment of God, the greatest and best of all Beings.—“ So shall we ever be with the Lord. Wherefore comfort your selves with these Words.”

THE APPLICATION.

1. We hence infer, what a good Master we serve, what a glorious King we obey, who will bestow upon all his faithful Servants, and loyal Subjects, everlasting Salvation.

What King is like him? Who can save and reward like him?

On the other hand; Who can punish like him? “Who knows the Power of his Anger?”

2. What willing, obedient, faithful Subjects and Servants ought we to be? We need not be ashamed of our King, neither should we faint and grow weary of his Service.

We have much reason to lament it, that we have been such disloyal Subjects to this great and glorious King; such unfaithful Servants to this best of Masters.

3. Temporal Deliverances of his Church at present should strengthen our Faith and Hope, in two Things: As to all future temporal Deliverances of the Church, which will be accomplished in God's good Time;

E

and

and as to the spiritual and eternal Salvation, that will be bestowed upon all good Christians hereafter, in the last and great Day.

“ God hath delivered, and doth deliver, “ his Church; therefore we trust in him, “ that he will yet deliver.” Let us believe and hope; let us pray and look up; for “ all “ Kings will bow down before Christ, all “ Nations will serve him ^h.”

And all these temporal Deliverances should confirm our Faith and Hope, with reference to spiritual and eternal Salvation.

May we look to Christ our King, to save us from all our spiritual Enemies, Sin, Satan, and the World; and to prepare us for, and then admit us to share in eternal Salvation.

“ In my Father’s House are many Mansions; I go (saith Christ) to prepare a “ Place for you.” And when he hath prepared Mansions for us, and us by his Spirit and Grace for these Mansions, “ he will “ come again, and receive us to himself; “ that where he is, there we may be also.”

God grant this may be the happy Lot of all who read this Discourse. Amen, and Amen.

^h Psal. lxxii. 7 ——— 22.

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